

Intermediate
Wk-day Church School

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PRACTICAL THEOLOGY

Debtors to God

Teacher's Edition

BV1587

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by

ROLAND H. BAINTON



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*Teachers of Intermediates in the Week Day
Church School*

Debtors to God

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PIONEERS IN THE CHRISTIAN QUEST



Westminster Departmental Graded Materials

Teacher's Edition

This booklet is part of the Pioneer Program for boys and girls of twelve, thirteen, and fourteen years. Material is also available for use in the Sunday Church School, and in the Society and Club.

This series of thirteen lessons will be followed by other series, the titles for this school year being "Our Church" and "Ourselves and Others."

Other material which has already appeared in this series is "Discovering How to Live," a textbook containing forty-two lessons.

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INTRODUCTION

Purpose, Preparation, Presentation

Outcome

The desired outcome of this course, "Debtors to God," is "a realization of indebtedness to and dependence upon God; a sense of obligation to him and of responsibility for personal development which will enable boys and girls to make the greatest possible contribution to God's Kingdom."

The teacher should, therefore, try to lead the pupil to trust in God and to try to do his will. The best approach to the junior high school boy or girl is through the lives of outstanding religious characters. Such lives present true stories, not about children but about grown people of mature mind and heroic mold. The difficulty, of course, is that much in their experiences will be unintelligible to the pupil. It is not to be expected that he can understand the "dark night of the soul" and the beatific vision. He will not know what Luther meant by salvation. For that matter, few adults know. An individual needs to have been a "sick soul" for years to understand that. The language of Huss, Calvin, Luther, or Wesley, even after modernization, cannot convey to the junior high school boy or girl what it meant to its author.

Nevertheless, if the pupil can enter into the situation sufficiently to realize that in the crucial periods of their lives these heroic figures derived their deepest help from God, that realization will be in the highest degree helpful, even though the full content of the experience cannot be fully grasped.

It would be a mistake, however, to give the pupils the impression that adults have a religion which cannot be understood until an individual is mature. Much can be understood. The gap can be bridged partly by using the boyhood experiences of the men in question and partly by presenting a limited range of adult conceptions. If the pupil is not ready for the depths of Job or the penitential psalms, for the heights of Paul's third heaven or of the Apocalypse, he may nevertheless be equal to the Beatitudes and the parables, and even the more profound and exalted passages may leave him with a vague sense of exaltation. He can under-

stand without difficulty that God is a loving Father, who cares for his children, who desires that they shall do right, and who helps them and seeks only their good although sometimes he causes them to pass through trying times and does not necessarily save those who trust in him from accident or death. Such a God the children may love and trust. To his service their lives may early be given.

Preparation

If such a result is to be achieved by these lessons enthusiasm must first be kindled for the persons studied. It is hoped that the material in the pupil's book will help to this end, but it is very brief, and it is on paper. For that reason it can never have the contagion imparted by the portrayal of an enthusiastic teacher.

The first step in the teacher's preparation is to try to share the world and ideals of the character to be studied. Enter into his trials and feel the thrill of his triumphs, without too much thought as to how all this can be used in class. The best way to become acquainted in this intimate fashion with a character is to read several works by or about him. Those, however, who do not have access to any books other than this book and the pupil's book need not be discouraged. It is hoped that there is enough here to convey the spirit. But those who do have more should not regard this nutshell presentation as making further reading superfluous. It is suggested that the teacher read first the lesson in the pupil's book and then the corresponding material in the teacher's. It may be well to begin with the Scripture passages. They have been chosen either because they are known to have been favorites of the characters studied or because they are appropriate to their spirit and work.

Presentation

In the class period various approaches are open. Sometimes one method and sometimes another will be used. The most successful periods will be those in which the members of the class become so interested and take so lively a part in the discussion that a prearranged scheme will be dropped altogether. The teacher should lead and be ready to guide the thought in a number of directions. Do not be disturbed if all the material given in the teacher's book is not used. It is meant to be illustrative and suggestive. On some occasions a single point may start a discussion which will take the whole period.

The pupils may be invited to point out what they have observed in the lives of the characters studied. Did these men feel a need of God's help? Did they seek it and did they receive it? If so, what was the nature of the help given? Did God miraculously intervene? Did he prevent accidents? Did he reward the faithful by riches or success? Ask for instances of courage, fidelity, forgiveness, truthfulness, and so on.

The teacher may ask for and suggest parallels to the thoughts and deeds of these leaders in the lives of the pupils. We have noted that the religious life of the junior high school boy or girl, although immature, in many respects is like that of the adult. The ethical parallels in some cases will be more remote. If, for example, it is asked what in the life of the pupil is parallel to Martin Luther's courageous stand at the Diet of Worms, the answer must be, "Not much." The greater part of our studies are of people who lived some time ago, and in the main only their adult years have been described. Wherever possible some information has been given about the earlier years, and here the parallel may be direct. In the other cases the teacher will need to emphasize similarity in the quality of the act. It may be bravery, endurance, patience, steadfastness to beliefs, kindness, and so on.

In some cases the cause to which the individual in question devoted his life is still a matter of public interest, or is akin to a present issue. Luther's stand raises the question of Protestantism and Catholicism. Calvin's closing of all the drinking places in Geneva immediately suggests prohibition. Here is a chance for the discussion of religious and social questions, which, in their broader aspects, do not go beyond the level of the class.

In the course of the questions and discussion a point frequently can be clinched by a new illustration taken from the life of the hero of the hour. Stories introduced here and there will serve to maintain interest. Some material of this sort is given in the teacher's book.

At the end of each lesson in the pupil's book material for a service of worship is given. If a service of worship is not ordinarily used, the hymns and prayers may be introduced now and then as illustrative material in the course of the lesson. A stanza of a hymn, or a short prayer, may be memorized. A prayer may be analyzed to discover what was sought from God.

LESSON I

THE MORNING STAR OF THE REFORMATION

John Huss (1369-1415)

Luke 23:1-25

Trust in God

Note carefully for what Huss prayed and the character of his trust in God: "I beg you to pray to God for me that he may deign to be with me; for it is through him alone and through your prayers that I hope to remain in his grace unto my death." Again he wrote, "I write this letter to you in prison and in fetters, expecting to-morrow the sentence of death, full of hope in God."

Huss never prayed that he might escape the stake. His fear was that he might renounce the truth, for he was by no means overconfident as to his strength. When he learned that one of his followers had also been put in prison, he wrote, "I know that he acts and suffers now with more firmness than I, infirm sinner that I am."

Not for deliverance, but for strength he turned to God. "Mine enemies in the council," he wrote, "more numerous than were Christ's, are found amongst the bishops, and doctors, and also amongst the princes of this age, and the Pharisees. But I confide myself entirely to Almighty God and my Saviour; I hope, therefore, he will grant my ardent prayer, and put prudence and wisdom in my mouth, that I may be able to resist them; that he may bestow on me his Holy Spirit to fortify me in the truth; so that the gates of hell shall not be able to lead me from it, and that I may face, with an intrepid heart, temptation, imprisonment, and the sufferings of a cruel death."

Again Huss wrote: "I hope that, by the grace of God, I shall never depart, even slightly, from the truth, such as I know it. Pray to him, therefore, to protect me." He desired nothing more than that he should be vindicated by the council and that he might return to his people, but he had learned to say, "Not my will, but thine."

We, too, however naturally and rightly we may pray that the cup may pass from us, must learn to add, "Not my will." The answer to prayer lies not in escape from difficulty, but in the gift of courage to meet it.

F. W. Robertson tells of the notion of prayer which he held as a boy:

"I remember when [I was] a very, very young boy, going out shooting with my father, and praying as often as the dogs came to a point that he might kill the bird. As he did not always do this . . . my heart got bewildered. . . .

"Once, too, I recollect when I was taken up with nine other boys at school to be unjustly punished, I prayed to escape the shame. The master, previously to flogging all the others, said to me to the great bewilderment of the whole school: 'Little boy, I excuse you. I have particular reasons for it.' . . . That incident settled my mind for a long time; only I doubt whether it did me any good, for prayer became a charm. . . . It did not make me better. It simply gave me security."

Forgiveness of Enemies

The spirit of forgiveness which Huss displayed is very noteworthy: "It was those Bohemians, who are our bitterest enemies, who delivered us up for imprisonment to our other enemies. I beg you to pray to God for these men." He asked that as confessor he might have his worst enemy, and when sentenced to be burned he prayed, "O Lord Jesus, pardon all my enemies for thy great mercy's sake." His letters abound in such expressions. One of the most malicious of his enemies used to come to his prison and say to the jailors, "By the grace of God we shall soon burn this heretic." Huss commented: "Nevertheless I do not express in this letter a vow of vengeance. I leave it to God, and I pray for this man from the bottom of my heart."

Such a spirit in prayer is the most distinctive mark of the Christian. As one writer well says: "Note the dying prayer of Samson, as he wound his arms around the sustaining pillars of the Philistine dining hall and cried: 'O Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes.' Compare this prayer with the dying prayer of Stephen, as he was being stoned, 'Lord, lay not this sin to their charge.'"

With junior high school boys and girls anger is sudden, vengeance is swift, and "making up" is not long deferred. They try to get even, provided they do not have to wait too long. It is not that youngsters are less resentful than adults. They are not so persevering. But to them also the spirit of Christ needs to be

applied. Watch the clenched fist and the heated words. "Getting even" is not precisely turning the other cheek.

Truth-telling

Stress the scrupulous honesty of Huss. It would not have been hard for him to save his life. The council did not want to burn him. They much preferred that he should discredit his teaching by recantation, and they planned in that case to imprison him in a monastery in Sweden so that he could do no further harm in Bohemia. They did not tell him that, however, but made it appear that he had the choice of complete freedom or the stake, so that the inducement to recantation might be the greater. Huss was willing to say that he did not hold the opinions attributed to him, but he would not abjure, lest he imply that he had held them at one time.

The council tried to meet his scruples on this point by agreeing to let him simply reject the heresies in his written works. Surely he had believed them. But Huss answered that these errors were not to be discovered in his written works so long as they were not garbled and misinterpreted. Even after the sentence he was given another chance to recant, but replied that he could not confess the errors which he had never entertained, lest he should lie to God.

Often the pupils, like Huss, may find themselves in situations where half truths will get them out of difficulties. Suppose, for example, some boys are playing baseball and one of them bats the ball through a window. Would it be fair and altogether true for the other boys to say that they had nothing to do with it?

Promise-Keeping

Sigismund broke his word to Huss, with the result that afterwards no one would believe his word. Twenty-three years after the death of Huss Sigismund asked another Bohemian to go to a council, but he objected, saying that he might be treated like Huss. Sigismund was indignant at the suggestion. "Do you think that I would do anything against my honor? I have given a safe-conduct and so has the council." But the Bohemian regarded such assurances as valueless.

On another occasion some Bohemians consented to go to the council provided the promise of Sigismund should be guaranteed by the German princes, who should furnish a military escort and forfeit their own lands and honors to the Bohemians in case there were any violation of the pledge.

Raise with the pupils the question of how far promises are binding. What about the question put to Sigismund as to whether

Herod should have kept his promise to Salome? Scripture praises him "that sweareth to his own hurt, and changeth not" (*Ps. 15:4*). But what if he swears to some one else's hurt? If a boy or a girl makes a promise about something concerning which his parents should first have been consulted, is he bound to keep that promise? If not, how can he fail to keep it without bringing upon himself precisely the punishment which came to Sigismund, the punishment of having people refuse to believe him ever after?

The reader may not subscribe to the following statement but such differences in point of view will provoke wholesome discussion. Clinton Locke in his "Age of the Great Western Schism," writes: "Even a superficial thinker must see that all such views are utterly subversive of law and order, and there is no question that the political theories of Wycliffe and Huss were thoroughly pernicious and revolutionary. They could not be tolerated in our day any more than centuries ago. . . . Mournful as is the spectacle of a sincere and true-hearted man burned to death for opinions conscientiously held, it cannot be denied that the council labored hard to save him from himself and that they tried long and perseveringly to induce him to give up what they very rightly thought soul-destroying errors."

SCRIPTURE

The trial of Jesus, as given in *Luke 23:1-25*, is suggested as a Scripture reference for this lesson. Point out how Huss's courage before the Council of Constance was worthy of a follower of Christ, who showed such unflinching courage at his trial in Jerusalem.

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LESSON II

THE FATHER OF THE PROTESTANT CHURCH

Martin Luther (1483-1546)

Gal. 2:14-20; Ps. 103:8-13

Trust in God

In your preparation note everything which bears on Luther's attitude to God: how at first he could feel no trust, how his difficulties were overcome, and how he then experienced strength and joy.

In Luther's early days in the monastery God seemed harsh and angry to him. But his superior said, "It is not God who is angry with you, but you who are angry with God." This is the meaning of the parable of the Prodigal Son, which is much more a parable of the prodigal's father. The boy was separated from his father only by his own forgetfulness and distrust. The father had not forgotten him or cast him off. "But while he was yet afar off, his father saw him." Of course he did. "And [he] was moved with compassion, and ran."

When Luther became a father he understood better the love of God. On the death of his first daughter in infancy he wrote: "My little Elizabeth is dead. It is wonderful how sorrowful she has left me. . . . I could never believe that the hearts of parents are so tender to their children. Pray the Lord for me!" Parents and children, through their love for one another, come to understand the love of God.

When Luther discovered that God is a tender Father, there came to him great strength and assurance. He could then sing, "A mighty fortress is our God," and he could pray: "Stand by me, thou true eternal God! In no man do I trust."

Fearlessness

Trust in God made Luther fearless before men. Note instances of his fearlessness and firmness when he posted the theses, when he entered the debate again, at the Diet of Worms, and when he returned to Wittenberg. Think of instances in the lives of the pupils which are in some sense parallel. There will, of course, be nothing so dramatic and decisive and dangerous. People do not often face situations in which life and death depend on a "Yes" or

a "No." Nevertheless, not infrequently it is necessary to stand out against the group. Boys, and in these days girls, may be ridiculed if they do not smoke. Those who limit their social activities, in order to excel in studies or to help at home, may have to suffer a good many gibes. Boys and girls have to learn to say with Luther: "I neither can nor will recant anything, since it is neither right nor safe to act against conscience. God help me. Amen."

The Meaning of Protestantism

Martin Luther's stand against the Church of his time is almost sure to bring out questions about the Catholic and Protestant Churches to-day. No doubt your junior high school boys and girls have Catholic playmates. They have seen the nuns in the streets, and they may have been in the churches and seen the holy water and the candles. There may be questions as to what the Roman Catholic Church teaches, and as to the differences between Protestant and Catholic Churches.

Of course, it will not be possible to explain to the pupils all the differences between Catholicism and Protestantism, but the main differences, which still survive, are not beyond their understanding and it is not difficult to point out that Rome has corrected many of the abuses which Luther criticized, as, for example, the extortion connected with the indulgence traffic.

The Mass

The great difference lies in the mass. Roman Catholics believe that when the priest says the words, "*Hoc est corpus meum*" (This is my body), the bread and the wine are changed in substance into the flesh and blood of Christ so that Christians actually "eat the flesh of the Son of man and drink his blood" (*John 6:53*). Protestants believe that there is no change in the bread and wine. The Lord's Supper is a remembrance; as Christ said, "This is my body, which is for you: this do in remembrance of me," and the bread and wine are symbols or signs of Christ's presence (*I Cor. 11:24*). It is a spiritual communion whereby we "feed on him in our hearts with thanksgiving."

The Priest

The priest, who is able to change the bread and the wine, is thought to have a power which no layman possesses. This power comes because the priest has been ordained by some one, who was ordained by some one else, and so on, back to the time of the apostles. Protestants think that ministers have been chosen to

do a work which any Christian can do in case of need. Most Protestants think that it does not much matter whether the minister has been ordained by some one whose ordination can be traced back through a long chain of ordinations to the apostles. The important point is not the "laying on of . . . hands" but the spirit of the apostles. This passes from man to man, but who can tell just from whom and how?

Infallibility

The head of the Roman Catholic Church is the pope, who, when he speaks officially on faith and morals, is believed to be incapable of making a mistake. This is what is meant by his infallibility. On ordinary topics and at ordinary times he may go wrong. It is only when he speaks on faith and morals, and then officially, that he cannot make a mistake. If he does make a mistake, and many popes have, the usual explanation is that some one of the conditions was not fulfilled. Protestants make no such claims for anyone. Each for himself must come to know God, through the Bible, through the lives of good men and women, and through the voice of the Spirit in his own heart. Each is free to believe as he will. It does not work out, however, that all believe differently. Although each one strikes out for himself, on the main points all arrive at a common end, just as scientists, performing the same experiment independently, obtain the same results.

Marriage of the Clergy

The members of the clergy of the Roman Catholic Church are farther set off from the laymen in that marriage is not allowed, partly because of the belief that the unmarried life is more pleasing to God and partly in order that the clergy may be entirely free to serve the Church. Protestants, on the other hand, believe that God meant marriage for all who are fit for it. The minister is a better minister for having a wife and family. He will better understand his people if he shares their experiences, and he will better understand the fatherhood of God if he has been a father. The minister is usually the sort of man who makes the best kind of father.

Well did Luther say: "Ah, dear Lord, marriage is a gift of God. It is the sweetest and dearest, yes, purest life. . . . How eagerly I longed for my dear ones as I lay deadly ill at Schmal-kalden! I thought I should never again see wife and children here. Now that I am by God's grace well again, I cherish my wife and children so much the more."

Catholic Character

In thus emphasizing what Protestants stand for it is very important that misunderstanding or ill will shall not be created toward Roman Catholics. Let the pupils know that Albert of Brandenburg and Leo X, the pope who excommunicated Luther, are not typical Roman Catholics. The Catholic Church reveres men whom Protestants also revere, men like Bernard of Clairvaux and Francis of Assisi.

Many notable and lovable people have been in the Roman Communion. John Henry Newman, the author of "Lead, Kindly Light, Amid the Encircling Gloom," became a Roman Catholic. To him the mass was an act of the most solemn worship. Adelaide Anne Procter, who wrote "The Lost Chord," and the hymn, "My God, I Thank Thee, Who Hast Made," also became a Roman Catholic. However much we may be loyal to our own Church we must not forget that in the Church of Rome there are many people of keen mind, refined taste, and pure life.

SCRIPTURE

Galatians 2:15-20 has been chosen as the Scripture reference for this lesson because it was a favorite passage of Luther's. This passage also serves to bring out the point that Luther, like the Apostle Paul, learned that not by keeping every item of the Jewish law does a man come to know God, but by God's goodness, made known in the love of Christ. *Psalms 103:8-13* brings out the truth which Luther learned—that God is not a God of anger but a Father who "pitieth them that fear him."

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LESSON III

GENEVA, THE CRADLE OF THE PRESBYTERIAN CHURCH

John Calvin (1509-1564)

Luke 14:25-35

Devotion to the Call of God

The outstanding fact about Calvin, Knox, Beza, and the Marquis of Vico is their absolute readiness to forsake all for the truth as they saw it. In your preparation record the difficulties and trials encountered by each man. Let your pupils think of as many of these as they can, before giving your list.

There may be occasion to call attention to further instances of Calvin's absolute submission to duty. You will remember that he was once driven out of Geneva. He then went to Strasbourg, where he enjoyed a quiet and delightful pastorate. When the call came to return to Geneva he by no means relished the prospect. Here is the letter which he wrote on that occasion:

"I have no doubt you have apologized for me to the brethren who have exhorted me to return to Geneva because of my delay in replying to them. For a couple of days I was thrown into such perplexity and trouble of mind that I was scarcely half myself. When I call to mind the wretchedness in which my life was spent there, my very soul shudders when a proposal is made for my return. I know from experience that if I would live to Christ this world must be to me a scene of trouble and vexation. But when I call to mind the torture which racked me, pardon me if I dread the place being fatal to me. You know well that nothing would have detained me there except the assurance that the yoke of my calling was laid on me by the Lord. So long, therefore, as I was bound hand and foot, I chose rather to suffer to the last extremity than to entertain thoughts of changing my place of abode. But now that I am delivered by the favor of God, who will not forgive me if I am unwilling to plunge again into the gulf and whirlpool which I have found so dangerous?" Nevertheless he went.

Invite the members of the class to suggest instances of devotion in the lives of boys and girls of their own age. They will not find cases of such extreme renunciation, but they will see that almost from the beginning we have to learn to give up for the sake of

others. A boy or girl may wish to take a job and make money right away and not go to school any more, but he must discipline himself for the sake of later usefulness. Or perhaps he may wish to continue in school when it is necessary to give up to help a widowed mother. Again his play hours may be cut short by helping in the store. Or, perhaps, he must save all the money he earns to pay his way in school. God early teaches us that we are not to seek to please ourselves but to do his will.

Two of Calvin's prayers are given in the material for a service of worship. If not used in that connection, they might be read to the class. Ask the pupils to note what Calvin asked from God, such as guidance, strengthening of the memory, governing of the heart, and remembrance that the end of all study is to know God in Christ Jesus.

Genevan Laws

Calvin made the second attempt to make Geneva a model city. We find the consistory of the ministers and elders reproving people for saying that Calvin did not stick to his text, for having a child baptized by a priest, for saying that the preachers were better in the old days, for laughing behind a hat in church, and for passing tobacco in church. Watchmen went into the houses of those who were not at church to find out why. A law was passed forbidding a child to be baptized with the name of a saint, or with such names as Cross, Jesus, Pentecost, Sunday, and so on.

Many of these requirements seem to us to go too far, but it must be remembered that Calvin did not invent them. Some were already laws, and he tried to enforce them.

Prohibition

Calvin's régime at Geneva readily suggests a discussion of public questions of our day. The closing of all the drinking places in Geneva at once brings to mind prohibition. We smile now at most of the Genevan regulations about food, dress, and church attendance. Some people think that prohibition is as irksome a restriction of personal liberty. Is there no difference? Is it not the same as that between playing with firecrackers and playing with dynamite? Firecrackers can do some damage, but the danger is not great enough to warrant an amendment to the Constitution for the suppression of the Fourth of July. Drink, however, unfits a man to drive an automobile, to be a good husband and father, to conduct a business, to handle money, to perform a surgical operation, to play baseball, and to be a law-abiding citizen.

But if people do not agree with a law should they keep it? "Yes," we are told, "obey the law, even though it is bad." Is that a sound principle? Weigh this argument with the challenging statement of the apostles to the rulers, "Whether it is right in the sight of God to hearken unto you rather than unto God, judge ye," *Acts 4, 19*. If we had been in Geneva in Calvin's day should we have been bound to obey all the laws just because they were laws? If we had been in France or Italy, where it was against the law to be a Protestant, what should we have done?

But who is going to decide which laws are good and which bad? If everyone does what he likes soon we shall be as badly off as if there were no laws. To be sure, there is always that danger, but the answer is not that we must do whatever the Government commands, right or wrong. The answer is rather that we must be guided by conscience and not by convenience. No law should be disobeyed unless we should be willing to go to prison rather than keep it. If that were the principle not many laws would be disobeyed.

But how shall we appeal to people who think that prohibition is a bad law? The best appeal is made not by telling them to obey it anyway but by pointing out why the law is needful, and by showing a perfect readiness to adopt their view if the facts call for it. Professor Fisher, in his book, "Prohibition at Its Worst," tells the following parable:

"Once upon a time there was a town on the outskirts of which a large field was inclosed by a high fence with signs to 'Keep Out.' As a consequence of putting up the fence, many people wanted to get in. They hated the prohibition, 'Keep Out,' and saw no reason for it. The fence was nearly battered down, whereupon the sign was changed to 'Danger, Keep Out!' Even then some people resented the sign because they did not understand what the danger was. Finally over the sign was placed: 'Dynamite Stored Here!' Then all but a very few foolhardy people were content to 'Keep Out.' "

Internationalism

The international character of Calvin's movement may give a convenient opportunity to speak of Geneva as a world center to-day. In Calvin's time the refugees fled from all over Europe to the city of God, from which again they went back to be prophets in their own lands. To-day, by a fitting coincidence, Geneva is the

seat of the League of Nations and of the International Bureau of Labor.

The building of the Bureau is itself a symbol and a product of international coöperation. The wood and the interior decorations for one room came from Canada, for another from India, for another from Sweden. The stained-glass windows are a German contribution. The pictures came from England and Austria, and the vases from Japan. The Italian Government provides the bindings for the publications of the Bureau. Nearly everyone in the Bureau and the League knows three or four languages. Here the leaders of the nations meet and learn to understand one another. (Several pupils might be asked in advance to find out all they can about the International Bureau of Labor and the League of Nations Building.)

An American leader who may be compared to Calvin is Woodrow Wilson, the founder of the League of Nations, himself a Presbyterian, a man characterized by the same rugged purpose and the same inflexible determination, called like Calvin to a thankless task, destined to be frequently thwarted by men of narrower outlook.

SCRIPTURE

Luke 14:25-35 is suggested as a Scripture reference to this lesson. Point out how the men studied in this lesson gave up much that was near and dear to them because of their beliefs, and how those who would be followers of Christ must count the cost.

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LESSON IV

CALVINISM IN THE NEW WORLD

John Robinson (1575-1625)

Gen. 12:1-8

Freedom to Worship God

In preparing this lesson consider the reasons why the Pilgrims came to the New World. You will notice that they did not leave Holland for freedom to worship God. That they already had, but they did want freedom to talk English. Another factor was the hope of being able to make a better living. Although many factors determined the ultimate location of their exile, the Pilgrims had sailed from England for reasons of religion. It may be well, when presenting the material in class, to bring out some of the accessory factors, in order to give reality to the picture. If you ask, "Why did the Pilgrims come to America?" you probably will receive the answer, "For freedom to worship God." If you then ask whether God was not being worshiped already in England, the pupils will need to qualify the statement and say, "For freedom to worship God in their own way." And if you ask whether this was not possible in Holland, the other factors will come out. The object of such questions is not to detract from the grandeur of the adventure but to make real the setting.

In the customary answer the important word is not "freedom" but "God." There were plenty of people with the same faith as the Pilgrims who stayed in England but insisted on worshipping God in their own way in spite of the restrictions. Endeavor to bring out what God meant to them. These people believed that God was a God of goodness and power, who would fulfill his promises. Pastor Robinson wrote:

"And herein the Lord provides very graciously for his poor servants, who are oftentimes brought into that distressed state both outward and inward, as they have very little else, save the promises of God, wherewith to comfort themselves. Which yet are sufficient, if we improve them, as we ought; considering, first, his love, moving him to promise, and the unchangeableness of it; secondly, his wisdom directing him to promise nothing unfit; thirdly, his power enabling him; and fourthly, his truth binding him to all performance."

The Pilgrims did not believe that God's promise provided that none of them should be lost at sea, or that none of them should die from exposure in the new world. All this might happen and yet would God be true. "Spiritual good things," said Robinson, "he promiseth absolutely unto his; other good things, ordinarily, upon condition. Which, considering, that through our abuse of them, they may prove prejudicial to our spiritual man, if so be the Lord should promise absolutely, as the former; it were, many times, indeed, not to promise a benefit, but to threaten a hurt rather."

The Discipline of Hardship

It is perfectly apparent that God did not mean to spare the Pilgrims from hardship. Ask the pupils to tell some of the difficulties that the Pilgrims encountered on the way to America. You may point out the causes of the continued struggle in the new land. The delay of the *Speedwell* was, of course, one cause; the accidental landing at Cape Cod was another. Furthermore, the New England soil was bleak and stony, especially on the hills. There were no rivers giving access to the interior. The Hudson River was in the hands of the Dutch. The Appalachian Mountains and the forests of Maine barred any wide expansion.

Within the limits of New England there was material for a living. The forests supplied wood for the colonial houses and for the ship industry. There were good harbors and fish, especially cod and herring. "New England commerce smelled of fish as its theology of brimstone." But at best the living was arduous. The soil was too unproductive to make slave labor profitable. The New Englander had to do his own work. The promises of God did not save him from that.

But the Pilgrims did not feel that the promises were unfulfilled. In the light of the outcome can we wish that they had been spared the discipline of hardship? We cannot but regret that the *Speedwell* leaked, and that they did not arrive at the proper season of the year. Likewise we cannot but regret to see men placed in circumstances from which the utmost measure of self-help cannot release them. Yet, all in all, a rugged life produces rugged men. In any clime so strenuous a religion as that of New England would have engendered sterling qualities, but Puritanism and Cape Cod combined to produce an indomitable and inflexible type.

Encourage in the boys and girls the spirit that grapples with difficulties, whether it be with arithmetic or geography, manual

training or sewing, piano practice or dramatics, housework or games.

"Teach Us to Pray"

The fact that the Pilgrims trusted in God's promises and yet did not expect freedom from hardship naturally raises questions as to why and for what we should pray. John Robinson had asked those questions, too, and answered them well. These are his words:

"No Christian exercise hath so many counterfeits as prayer; which, whilst all would seem to practice, few in truth and experimentally know. We may say prayers, and sing prayers, and read prayers, and hear prayers, and yet not pray indeed. Yea, we may out of a kind of natural instinct, . . . be carried toward God, so far as to appeal unto him, or heartily wish good from him, . . . and yet be far from praying aright; that is, from making known our requests to God, according to his will, with faith in his love, and the feeling of our own wants, in our hearts. And the reason why this true prayer is not every man's work is because God must first work it in men's hearts. . . .

"Where, with the apostle, I speak of making our requests known to God; my meaning is not that we pray to the intent to inform God, but ourselves, both what our wants are, which we desire supply of, and from whom also we expect it: nor yet to move God to do that which before he purposed not, . . . but to move ourselves, and make our own hearts believe the performance of that which God before both purposed and promised. . . . And if we look for this honor at our children's hands, that they should ask of us such things as they want, and as we purpose to bestow upon them, how much more is it agreeable to our duty, and God's right, that we by prayer beg at his hands all good things both purposed and promised by him aforehand. . . .

"Besides, as by conversing with men, we do by little and little learn their manners, and have bred between them and us a certain mutual affection: so by our conversing with God in prayer, we learn the manners of heaven, and feel increase both of love in us to God, and of God to us."

If you think it wise to read this to the class, take it section by section and let them note why and for what we are to pray and not to pray. In spite of the archaic diction the meaning will, no doubt, be clear. But if not, do not stop after each phrase for an explanation, for in this case the spirit of the words will be forgotten. Rather than that, it would be better to recast some of the

phrases before reading them. For example the passage beginning, "And if we look for this honor at our children's hands," and so on, may be changed to, "And if we expect our children to ask us for what they want, even though we already planned to give it to them, how much more is it fitting that by prayer we should beg at God's hands all good things which he has already planned and promised to give us."

Self-Help

The Pilgrims certainly did not make prayer a substitute for effort. They worked to get away from England. They worked in Holland. They worked in America. The minute they landed they began to make the most careful preparations. The men went on shore first and canvassed all the resources of the land and water. They noted the walnut, beech, and ash, birch and hazel, holly, aspen, and sassafras, the vines everywhere, the cherry and plum trees, strawberries and water cress, onions, flax, and hemp. There was an excellent clay that would wash like soap and the best water they had ever tasted. The sea was rich in lobsters and crabs. After this careful survey the women and children were landed and the colony planted. The pilgrims trusted in God and took pains.

Boys and girls, too, will find it wise to make careful and painstaking preparations. A boy does well to design his carpentry in advance, just as an architect works out every detail of a building, and a sculptor first makes a model in clay. The aviator goes over his machine carefully before starting, and every drop of gasoline is strained. New types of airplanes are tested out first by models in artificial winds. Moving pictures are so carefully planned that every actor stands at a given spot at a given count and every rock falls in the expected place. God does not undertake to become the technical engineer and the directing manager for those who embark upon a spiritual quest. Such work they must do for themselves.

Enduring for the Truth

No one will work for the mere sake of working. The native South African labors furiously when there is a new clearing to be made and then settles back into listless inactivity for the rest of the year. Why should he do any more? Nature will supply his wants. "What is the use?" The Pilgrim was ready to brave so many and such continual hardships not because he was consumed

with a fever to be doing something but because he desired to make a clearing in the field of truth. John Robinson wrote:

"Our Lord Christ called himself truth, not custom; neither is falsehood, error, or heresy convinced by novelty, but by truth. This truth is always the same whilst the God of truth is in heaven, what entertainment soever it find with men upon earth: it is always praiseworthy, though no man praise it; and hath no reason, or just cause to be ashamed, though it often goes with a scratched face. They that fight against it are like the floods beating upon the strong rocks, which are so much the more miserably dashed in pieces, by how much they are the more violently carried. Though fire and sword assault it, yet will it not be killed, or die: and though by violence it be buried quick, yet will it rise again; and if not before, yet when all flesh shall rise again; and when truth, which was first, and before falsehood and error, shall be last, and abide forever."

This struggle for the truth gave significance to many a trivial detail. Going without butter or living in a crude log house was part of the witnessing for that truth which does "abide forever." Try to lead the members of the class to look upon the drudgeries of the household in the light of a larger purpose. The chores are not merely splitting wood and moving ashes, or sorting knives and forks which will soon be mixed up again, but rather a necessary part in the smooth living of the group.

SCRIPTURE

Genesis 12:1-8 has been chosen as a Scripture reference for this lesson, for it is an account of a pilgrimage to a new land made by a man ages before the time of the Pilgrims. Note how Abraham, like the Pilgrims, was quick to give thanks to God.

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LESSON V

THE FIRST PRESBYTERIAN MINISTER IN AMERICA

Francis Makemie (1658-1708)

Acts 4: 1-21; 5:24-29

Obey God

In preparing this lesson note carefully in how many ways Makemie tried to comply with the law. Ask the members of the class to make the same survey. All of Makemie's attempts failed, for by preaching he did something which seemed to the governor illegal. There was then only one course open to Makemie. He "must obey God rather than men." The governor should not stop him from preaching to those who wished to hear. If he could not preach in the Dutch church he would preach in a house, and the governor might send him to prison if he pleased.

Tolerance

Makemie's stand was not without fruit in that it contributed to the rise of religious liberty in America. In the days of Huss, Luther, Calvin, and Knox, it was believed that God would punish men forever because of errors in faith. A man who led another into error was, therefore, worse than he who killed his father or his mother. A murderer merely destroyed the body; the soul could still go to heaven. But the heretic spared the body and sent the soul to hell. So the heretic was punished with fire and sword.

After much persecution and many wars, men have gradually come to see that the real issue is not so much what we believe as how we believe. Are we sincere? Are we loving? No belief is Christian which divides men and starts them fighting one another instead of following Jesus. Besides, what good does it do to compel men? They may be forced to renounce their convictions openly, but their hearts are not won. They may be driven out of the country as the Protestants were from Spain and France, and the Catholics from England; but the country is the poorer for the loss of men who had the courage to go into exile rather than give up their religion. People have come to see this fact, and to-day men do not suffer the stake or banishment for their religious beliefs.

But to be really tolerant is not so easy. In spite of all we have learned children are still brought up to feel that almost anything would be better than to turn Catholic, and they may still be heard taunting another child with such expressions as "You're a Jew!" They forget that Jesus was a Jew, that Paul was a Jew, that Peter was a Jew.

Of course religion plays but a small part in such taunts of children. They are simply intolerant of anything different, if older children or their elders have pointed it out. Here a judicious word and, more particularly, a proper attitude on the part of a Church School teacher may do much.

In the materials for a service of worship will be found a hymn which enshrines the thought of tolerance among the various Christian bodies. The terms "choir," "nave," and "transept" will call for explanation. The pupils will probably see why Peter represents the Roman Catholic Church; and Paul, the Pilgrims and the Puritans. The stanza about John will not be so obvious, but the representation here is that of John Wesley and the Methodists.

An Obscure Man

Several incidental points may suggest themselves in the course of the lesson. For example, there is the point that Makemie was a comparatively obscure man. He might have been forgotten to-day had it not been for the facts that he was the first Presbyterian minister in this country and that he was arrested for preaching. Of all the preaching for which he was not arrested, and of the people he helped, there is almost no record. The world's best work has often escaped notice. Men who really want to help are content to help and be forgotten. The Presbyterian Church in America can be proud that Makemie did his work quietly and well.

Impress upon the pupils that their lives are not wasted if they do not do things so conspicuous as those done by most of the people studied in these lessons. The majority of them cannot. Let them not run the risk of future discouragement through the feeling that Christ is to be served only in outstanding ways. There are no trumpets blown for giving to "one of these little ones" a cup of cold water, but Christ has put upon it the seal of his approval.

The Service of Boys and Girls

Boys and girls often think that they cannot fully serve Christ until they are adults, forgetting that sometimes they are able to do more than adults can. Also, they may help in many ways.

1. Boys and girls may help by what they have. Jesus was once followed by a great crowd of people, who were so excited that they had not thought of bringing anything to eat. But there was "a lad" there who had a lunch of five loaves and two fishes.

2. Boys and girls may help by what they do. Browning tells the story of the boy, Theocrite, who sang at his workbench.

"Morning, evening, noon and night,
'Praise God,' sang Theocrite."

But Theocrite longed to be the pope and praise God in a great way. So an angel took his place and let him become the pope. At once "creation's chorus stopped." The angel at the bench sang clearly enough, but God said, "I miss my little human praise." So the angel then became the pope and let Theocrite return to the workbench to sing.

3. Boys and girls may help simply by what they are. A story from the Middle Ages tells how eleven monks wished to leave their monastery and sail away to find the earthly paradise. They asked the abbot to come with them, but instead he sent Ambrose, the little chorister. Out they sailed upon the deep, where the great billows ran and broke in spray about the boat, drenching them to the skin. In the distance appeared an island, hills and ridges, woodland, glimpses of open lawn tinged with the color of grasses in flower. From the island shot out a boat in white and gold, moving without oars, while spirits sang of joy and peace to those who toil upon the sea. The monks were overjoyed and thought this the earthly paradise. But Ambrose asked leave to sing, and at the sound of his voice, the boat of white and gold went up in flames, and the island vanished in smoke. In all their journeyings it was the lad who dispelled the demons.—From "*A Child's Book of Saints*," by W. Canton.

You may ask the members of the class to suggest ways of present helpfulness. They can direct strangers, keep the sidewalks clear of snow and leaves, plant gardens, take a share of the housework, say, "Thank you," and avoid complaint.

SCRIPTURE

The Scripture for this lesson is *Acts 4:1-21; 5:24-29*. Point out how Makemie showed a steadfastness to the dictates of his conscience similar to that shown by the apostles.

Makemie was willing to meet the laws of New York by holding

his meeting in a private house with open doors, and when this was not enough he was willing to stand trial.

Lead the pupils to see how changes in existing conditions are brought about by those men and women who courageously stand back of their convictions. Makemie, by doing what he believed to be the will of God, did much for the cause of religious freedom in this country.

The Christian obeys the laws of his country if those laws are not contrary to his conscience. But there are no earthly laws which can be allowed to stand in the way of the will of God. Defiance of the civil law is one thing; obedience to the will of God is another.

This may be a convenient point at which to review similar instances of obedience to God rather than to men in the lives of Biblical characters. The class will doubtless think of Daniel. They ought to recall the apostles before the priests and the sanhedrin, Polycarp before the proconsul at Smyrna, Huss before the cardinals at Constance, and Luther before the princes at the Diet of Worms.

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LESSON VI

THE GREAT AWAKENING

John Wesley (1703-1791)

I John 2:1-17

Religious Decision and Giving

John Wesley attached great importance to his conversion. So important did he consider it that he remembered the exact date and even the hour—May 24, 1738, at 8.45 P. M. To Wesley his conversion was a definite cutting off of his old life. And his new life was not a mere passive result. It was a life of enthusiastic joy.

Wesley was a generous giver. When he had thirty pounds he gave away two pounds; when he had sixty he gave away thirty-two, and so on. His gifts during his life amounted to 30,000 pounds, or 150,000 dollars. In these days this sum would have to be multiplied many times in view of the change in the value of money. His books brought in 5,000 dollars, but he gave it all away. When asked to declare his goods he said, "I have two silver spoons in Bristol and two in London, and I am not going to buy any more while there is so much want."

Talk over giving with the members of the class. Do they give anything at all beyond the money which is given to them for Sunday School? If they earn any money of their own do they give any of it away?

If their Sunday School class is supporting any project, bring in any available news about the progress of this project.

"So Let Your Light Shine"

Another thing that Wesley did was to preach and to tell others. And not only Wesley preached but also all the men who came into the movement, whether they were trained or not. They preached here and there as occasion arose, without great preparation, but from their hearts. They could not have preached to congregations week by week without time for thought and study, but their untutored testimony was impressive because it was free from any suspicion of professionalism.

Impress upon the pupils that all of them are called upon to "let [their] light shine before men," no matter what calling they may follow. In fact they are so called upon now, before they have

any callings. Right now they can speak the truth, answer courteously, prepare lessons carefully, refuse unfair advantages, keep promises, hold their tongues, train their bodies, and show forth the spirit of Christ. Christians are always living letters for God.

Method in Life

There are incidental points in connection with Wesley's work and habits which may provide occasion for comment if time and the needs of the class make it seem wise. One point is Wesley's "Methodism." He prayed, "O Lord, let us not live to be useless," and he took good care that the prayer should be answered. Wesley planned his time to the greatest advantage. Every minute was accounted for. In addition to all his work he found time to continue his studies in Latin and Greek and to learn French, German, Spanish, and Italian. When on horseback he would always read. Just as his mother mapped out the week so that each child would get an hour of her time, so Wesley divided the day for prayer, preaching, riding, reading, and sleep.

Here, however, there is danger of going too far. It is a question whether some boys and girls do not have altogether too much planned for them. They have week-day religious education, recreational night, Saturday hikes, boys' and girls' conferences, and so on, until there is little time left for home or unplanned play or reading. Another, and perhaps the chief, failing is that many of these engagements are suggested by the parents or the church or the school and the boys and girls do not learn to plan for themselves. In the same way home chores are assigned one after another. It is much better to encourage boys and girls to plan their own play and their own work. Let them have room and tools and time. Let it be understood that so many jobs are to be done in the course of the week, and check up at the end.

Of course, this is advice to parents rather than to children. Get the junior high school pupils to tell where their time goes for a week. Find out whether they have too little or too much in the way of engagements. Suggest that they talk over this problem with their parents, and offer to take the responsibility for doing certain tasks during the week, with the understanding that the planning of the jobs is to be left to them.

Reading

Wesley's example offers an opportunity for discussing habits of reading. The American man or woman does not seem to have the

habit of reading to the same extent as do the Europeans, especially the English. To be sure American travel is much less leisurely than was Wesley's. But even in the train, where it is possible to read quite comfortably, American people do not do so to any large degree. They have not learned to find in books their choicest companions and best teachers.

Find out what books the members of the class have read during the past year. Did they read anything which was not required for school work? What has been the nature of the reading? Have they read periodicals, books, short stories, works of information? Suggest some good books. Get suggestions from your local librarian. The list published by the American Library Association will be of help.

Salvaging

Wesley must have derived great satisfaction from turning a cannon factory into a church. It was not merely that he secured it for a small sum, but that he managed to use something which other people had abandoned. Not many American people have the salvage habit. This is a land immensely rich in natural resources. It has been cheaper to sow new ground than to fertilize the old. The rapid progress in the manufacture of inexpensive household articles has made it cheaper to throw things away than to take time to repair them.

On the other hand, although time is money, it must not be forgotten that some time is not so valuable as other time. When a man is too fagged for the office he may be able to mend the leg of a chair. The harvest hours are worth so much to the farmer that it is necessary to work as long as it is light. But what is an hour in winter? The Swiss farmers use their winter hours for wood-carving.

Again, it must not be forgotten that the value of time depends on whose time it is. It may not pay a father to repair a chair, but the same thing may not be true of his son. Boys and girls may well be trained to be the salvage department of their households. They may be taught to repair their own toys and to use paste, glue, rivets, solder, plaster of Paris, saws, chisels, and drills. Find out from the members of the class whether they are able to keep in repair their bicycles, skates, boats, and kites. Can they supply handles for kettles, make a door close easily, put up a clothesline, put casters on a bed, and so on?

SCRIPTURE

I John 2:1-17 was a favorite selection of Wesley's, and for this reason has been chosen for this lesson. Use this passage to show that following Jesus involves obedience to God by imitating Christ and showing love to others. If there is time, you may wish to refer back to *John 13:34; 14:15, 21; 15:5* for Jesus' words to which John makes reference in this First Epistle.

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LESSON VII

A CHRISTIAN WORKER AMONG THE AMERICAN INDIANS

David Brainerd (1718-1747)

II Cor. 11:23-27

Trust in God

In preparing this lesson think over the discouragements and handicaps which Brainerd suffered. Begin with his school days and run through the difficulties which came from ill health, the primitive life, absence from his own people, and the meager results of his work. In class, see how many of these hindrances the pupils can think of for themselves, before giving your list.

What helped Brainerd to continue in the face of these discouragements? Was it not trust in God and the conviction that he was serving God? Study his diary notes on prayer quoted in the pupil's book. For what did Brainerd pray? What did prayer do for him? Certainly it did not make him well, nor save him from an early death. How did it help him? The question may be answered better after studying the following prayer which Brainerd wrote in his school days:

"I know that I long for God, and a conformity to his will, in inward purity and holiness, ten thousand times more than for anything here below. . . . God enable me so to agonize in prayer."

"April 20. This day, I am twenty-four years of age. O how much mercy have I received the year past! How often has God caused his goodness to pass before me! And how poorly have I answered the vows I made this time twelvemonth, to be wholly the Lord's, to be forever devoted to his service! The Lord help me to live more to his glory for the time to come. This has been a sweet, a happy day to me; blessed be God. I think my soul was never so drawn out in intercession for others, as it has been this night. Had a most fervent wrestle with the Lord to-night for my enemies; and I hardly ever so longed to live to God and to be altogether devoted to him; I wanted to wear out my life in his service, and for his glory."

It may be profitable to go over these prayers with the boys and girls. Let them point out what Brainerd sought in prayer. Note

his thought for others; his wrestle that he might have no ill feeling toward those who had wronged him; his sorrow that he had not kept the promise that he made a year previous, and his desire to do better; his longing above everything else to please God. The words "vows" and "intercession" may need to be explained, or else in the reading the word "promises" may be substituted for "vows," and "prayer" for "intercession."

The Greatest Obstacle

In your preparation go again over the list of difficulties which Brainerd encountered, and see which you think most hindered the success of his work. Was it ill health? ignorance of the language? the handicap of an unconverted interpreter? the shifting from tribe to tribe? Here again this exercise may be given to the pupils. It will be interesting to see in what order they will arrange the difficulties.

Somewhere in the list they will almost certainly place the obstacle which came from the poor example of Christians. This will give an opportunity to point out some of the practices of churches and of church members which are not likely to make Christianity appealing to non-Christians. A New England church, for example, had a poor fund amounting to \$12,000. There had been no poor in the community, and the money had accumulated. When a poor family was found many of the congregation felt that relief should not be given because this family was not connected with the church. When a missionary heard of this she remarked, "That is the kind of thing which is hard to explain to non-Christians."

Brainerd found much that was hard to explain to non-Christians. The chief obstacle to the spread of Christianity among the Indians was that it had had so little effect upon the white man. Jesus said to his disciples: "Ye are the light of the world. . . . So let your light shine before men; that they may see."

The Indian To-Day

Not improbably the pupils will raise the question of what has become of the Indians and what is being done for them to-day. Let the pupils tell what they know. The material given in the remainder of this lesson can be introduced in the course of the questions and discussion.

The Indian Rights Association

In later years the Government tried to remedy past injustice by reserving for the Indian large tracts of land. But these grants

have not secured the Indian from exploitation. The Indian Rights Association was, therefore, formed in 1882. The report of this Association in 1925 tells how it secured the reversal of an order of a former secretary which had put in jeopardy the Indians' title to land worth \$75,000,000. It also brought about the grant of citizenship to all Indians born within the territorial limits of the United States, with protection of their property interests.

After twenty-five years of effort the Pima Indians were protected from the white men north of their reservation, who were drawing off the waters of the Gila River. A Government engineer proposed to meet the situation by drilling wells for the Indians and selling two thirds of their lands to pay for them. Instead the Indian Rights Association secured the authorization of the San Carlos Reservoir, on the principle that the Government should be "just to the Indians before it is generous to the white men." They appealed to Congress to protect the legal rights of individual Indians, pointing out an example of the injustice of the present probate system in the case of one Indian woman who inherited \$100,500, but received only \$500 after the grafters had administered the estate.

Education

More important even than legislation is education. In this work Captain Pratt was a pioneer. He was a soldier who took part in subduing some wild tribes in 1875. After starvation and surrender, seventy-five of the principal chiefs and their boldest followers were chosen to be treated as examples. Bound hand and foot they were loaded into wagons at midnight and driven off, they knew not whither. They chanted their death songs, expecting to be killed. One jumped and was shot. Another tried to kill himself.

At length they came to Fort Marion and the massive gates closed upon this horde of half-naked, crouching forms with blankets dropping from their gauntness, with savage locks streaming over their eyes and down to their knees, with barbaric ornaments of huge brass hoops in their ears and on their thin arms, with faces fierce and sullen. The prison bolts were turned and then the chains were taken off. Captain Pratt told them that if they behaved well he would be their friend.

First of all, he gave them work. A house was to be moved in the town, and Captain Pratt offered his Indians for the work. The people were afraid, but accepted the offer; and the Indians, glad

to be out of doors, worked with a will. Soon they were in great demand. The captain hung a gayly printed alphabet on the prison wall, and women from the town came to teach the Indians, until they were able to speak, read, and write English. After three years they were freed and went out straight, erect, and hopeful.

Captain Pratt wanted to follow up this work, so he arranged that seventeen of the Indians should go to Hampton Institute for training. Old Chief Lone Wolf said to the people, "We have started on God's road now, because God's road is the same for the red man as for the white man." In six months the Government was so convinced of the value of industrial education for the Indian that Hampton Institute was asked to take sixty members of the Sioux tribe. The next year, 1879, Captain Pratt secured the introduction of a bill in Congress for Indian education, and he became the head of the Carlisle School. The course was five years long and gave training in English and manual skill and in upright living and good citizenship. The motto is, "No matter whether you can do it or not, DO IT."—From *"Captain Pratt and His Work for Indian Education."*

Indian Heroes

Captain Pratt always insisted that the Indian is not an Indian; he is a man. Dr. Edgerton Young learned that the Indian may also be a hero. Smallpox had broken out among the Indians of Saskatchewan, and thousands died. The Government quarantined them, together with the missionaries, Hudson Bay officials, surveyors, traders, and settlers. No white man would risk his life to take in supplies. Word was therefore sent to Dr. Young: "Can you possibly get one hundred and sixty of your best Indians to row a number of boats with supplies to relieve these people? They will go through country where hundreds are dying on each side of the river. It is an awful risk; do you think that you can get them to do it?"

Dr. Young writes: "I called them together and put the matter before them. I said, 'Indians, the white man has not treated you fairly or honorably all through, but here is a grand chance to do a glorious act. The white men with their wives and children up there will suffer if they do not get supplies. Are you willing to run the risk?' I picked out one of the class leaders and said, 'Samuel, you are to be the guide and leader of the party.' He answered, 'Will you give us a little time to talk it over?' So we left them.

"When we went back they said: 'Missionary, will you let us have one more Sunday at church and give us the sacrament of the Lord's Supper before we start?'" At the service it seemed to the missionary that these men, who were going into the jaws of death, were commemorating the death of the Lord Jesus for the last time.

Twelve hundred miles they paddled. After ten weeks all returned safely, except Samuel, the guide, who was exhausted by the strain. As he lay on the balsam boughs Dr. Young said to him: "Sam, my brother, you are in 'the valley of the shadow of death.' Tell your missionary how it is with you." Samuel's eyes brightened and he lifted his emaciated arm, saying: "Missionary, I am holding on to God. He is my all, my joy, my happiness." And Samuel joined the company of those who have witnessed to the love of Christ by laying down their lives for their friends.—From "*Heroes of North America*." Indian Rights Association, 995 Drexel Building, Philadelphia, Pa.

SCRIPTURE

The Scripture for this lesson, *II Cor. 11:23-27*, is a brief account of the hardships which Paul endured for the sake of the gospel. Point out how Brainerd, centuries later, endured many hardships because he, like Paul, was willing to give up all so that others might know of Christ.

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LESSON VIII

RELIGIOUS GROWTH IN THE CHRISTIAN FAMILY

Harriet Beecher Stowe (1812-1896)

Ex. 3:1-12

Religious Development

In going over the materials note the factors in Harriet Beecher's religious development. Here is an ideal example of quiet growth under Christian nurture issuing in an early decision. What can the Week Day Church School teacher do to bring about such an outcome for every member of the class? Sunday School teachers as such seem not to have figured in Harriet Beecher's religious development, but day-school education had not yet been secularized. The essay for which Harriet received unwitting praise from her father was on a theological theme. She was receiving week-day religious education; and school as well as home and church was a contributing influence. The Sunday School teacher or the Week Day Church School teacher helps, both by instruction and example. In addition, the Week Day Church School may help by upholding other Christian agencies, especially the Church.

Harriet Beecher must have derived something very real from the hours in the meetinghouse, even at the age when she was allowed to nestle close to Spring, the dog, and put her arms about his neck and sometimes drop asleep on his back. Who can measure the impressions from psalms and the sermon and the sight of men and women at prayer? At any rate there is no reason why junior high school boys or girls should not go to church. Some of the service may be beyond their understanding, but the total impression of united worship has an uplifting power which no class can equal.

Family Life

Undoubtedly the great influence on Harriet Beecher was that of the home. It was the sort of home in which there was no need to hunt for family projects. The primitive and partly agricultural life offered to every member of the family imperative tasks, nearly all involving a measure of coöperation. The whole family put in the wood and planted the garden. The girls worked together in

cooking, sewing, and in the making of candles and carpets. Harriet's own special tasks were done under supervision. She was taught how to prepare the table salt from coarse rock crystals, which she learned to wash and dry, pound, and sift to a snowy fineness. Similarly, she was shown how to grind the spices, brown the coffee, and beat the eggs. In all such working together religious attitudes are unconsciously communicated and received.

We should scarcely wish to revive all the drudgery of the pre-machine age. Harriet found some things a weariness to the spirit, such as stitching wristbands, and "scratching" gathers. We turn such tasks over to our mechanical slaves, and they are not to be discharged. Yet it will be unfortunate if they deprive us of all chance to work as families.

We should hold on to some things which may be done as a group. We can, for example, refuse to let the radio take from us family music which had so large a part in the Beecher household. An orchestra may be introduced into the home even before the junior high school age.

The Abolition of Slavery

Harriet Beecher Stowe gleaned hours from her busy days in order that she might hasten the abolition of slavery. To this end she wrote "Uncle Tom's Cabin." The book avowedly fastened upon the worst abuses in order to arouse the public conscience. Although the thoughtful reader must turn to other works for a dispassionate account of slavery as it was in the South, Mrs. Stowe enunciated principles which are well worthy of present consideration.

She asserted that the community must be concerned about abuses even though they are not typical. "If the laws of New England were so arranged that the master could now and then torture an apprentice to death without a possibility of being brought to justice, would it be received with equal composure? Would it be said, 'These are rare cases, and not examples of general practice'?"

See whether the pupils can think of abuses in our life to-day, which, though only occasional, are none the less grievously in need of correction. What about lynching? Because this sort of thing happens only now and then, shall we give it no further thought? Because only now and then an innocent bystander, too poor to pay bail, may be imprisoned for six months merely as a material wit-

ness to a crime, shall we content ourselves that our penal system is all right on the whole?

Junior high school pupils are not old enough to do anything about such questions, but this age is none too early for the creation of impressions, which will issue in actions. A statue of Spartacus portrays the boy looking at the crucifixion of a slave. With clenched fist the lad resolves to become the liberator of the servile class. Clemenceau was made a lifelong Republican because as a lad he saw his father deported to Africa for favoring Republican ideas.

The Negro To-Day

Slavery is gone, but the Negro problem is still acute. Unequal opportunity for education, race prejudice, lynchings, petty and humiliating restrictions in railroads, hotels, restaurants, and even hospitals, all witness to the fact that we have by no means discovered a Christian solution of the race problem. Some people feel that education is not good for the black man. No better answer could be given than that of a young Negro of Johannesburg, South Africa, who was addressing an audience of two hundred white boys and girls in the local high school:

"Some of you white people say that it is a mistake to educate the black man . . . to civilize him. You say it makes him disrespectful, cheeky. You prefer the abject subservience of our heathen brother. You like his uplifted finger of respect, and his salutation, '*Nkosi!*' (chief) I wonder if any of you have ever heard what the outwardly respectful heathen says after he has saluted you and you have passed on? Ofttimes he turns to another native and says, '*Suka!*'—'Away with you!' (a term of contempt)

"No, education and enlightenment do not teach disrespect. They teach us rather to value those qualities of the white man that are worthy of our respect. The civilized, Christianized black man is the only one who can really respect you as you deserve.

"That doesn't mean that all of you will find the educated native respectful. We have learned that not all white men are worthy of respect. He who is not finds that the educated native does not treat him as a chief. But those white people who are our superiors need never fear that we will not discern their superiority and render them due respect for those fine, high qualities which we lack and which we strive to embody within ourselves."

The white boys and girls gave him long and hearty applause. If we applaud it may be because this was said in South Africa.

If so, we may well ponder the following statement of the situation in the United States:

"I am a colored woman," writes a contributor to *The World To-Morrow*, "neither white nor black, neither pretty nor ugly, neither specially graceful nor at all deformed. I am fairly well educated, of fair manners and deportment. In brief, I am the average American done over in brown. In the morning I go to work by means of the subway, which is crowded. Presently somebody gets up. The man standing in front of the vacant place looks around, meaning to point it out to a woman. I am the nearest one. 'But, oh,' says his glance, 'you're colored. I'm not expected to give it to you.' And down he plumps. According to my reflexes that morning I think to myself, 'Hypocrite' or 'Pig.' And I make a conscious effort to shake off the unpleasantness of it, for I don't want my day spoiled.

"At noon I go for lunch. But I always go to the same place because I am not sure of my reception in other places. If I go to another place I must fight it through. But usually I am hungry. I want food, not a lawsuit. And, too, how long am I to wait before I am sure of the slight? Shall I march up to the proprietor and say, 'Do you serve colored people?' or shall I sit and drum on the table for fifteen or twenty minutes, feel my anger rising, prepare to explode, only to have the attendant come at that moment and nonchalantly arrange the table? I eat but I go out still not knowing whether the delay was intentional or not. . . .

"I think the thing that irks us most is the teasing uncertainty of it all. Did the man at the box office give us the seat behind the post on purpose? Is the shopgirl impudent or merely nervous? Had the position really been filled before we applied for it?"

How do we feel about it? Are we ready to eat with the Negro, travel with him, and study with him, and without any feeling of condescension? Of course, not all Negroes can be admitted to terms of intimacy, any more than the cultivated Negro can admit all white men to his intimacy. The point is simply that, if lines must be drawn, they should be guided by the quality of the individual and not by color. The closing words of "*Uncle Tom's Cabin*" are as applicable to-day as ever!

"But what can the individual do? Of that every individual can judge. There is one thing that every individual can do: he can see to it that he feels right. An atmosphere of sympathetic influence encircles every human being; and the man or woman who

feels strongly, healthily, and justly on the great interests of humanity is a constant benefactor to the human race. See, then, to your sympathies in this matter! Are they in harmony with the sympathies of Christ? or are they swayed and perverted by the sophistries of worldly policy?"

In dealing with this question in class bear in mind the situation in the community. In some sections of the country there are separate schools and much friction occurs between the white and Negro children. But in other parts, where the Negroes are few, they may go to school and play with white children. To suggest prejudices where none exist would be an obvious mistake. There is scarcely any section, however, in which the community does not impose restrictions upon the Negro group as a whole without regard to the quality of individuals. In almost any locality the pupils may well be asked how they would feel if they were subjected to such restrictions.

SCRIPTURE

Centuries ago people in another country were held in bondage. Read the challenging call that came to one of the oppressed race to lead them out of their slavery. The story of the call is the Scripture for this lesson, *Ex. 3:1-12*.

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LESSON IX

"THE BLACK BEARDED BARBARIAN"

George Leslie Mackay (1844-1901)

Matt. 10:5-23

Reverence

Mackay found it hard to make the Chinese understand what a church service would be like; but after two months he had taught them to put away their pipes and to be quiet. In fact, he soon thought them better than many congregations at home. It is not uncommon for people in American churches to talk until the very minute when the service begins and then talk during the collection, and immediately after the benediction. The choir will discuss the anthem during the prayer, and young people will whisper during the music, the sermon, and even the prayer.

Mere reproof does not meet such a situation, although a word now and then may be in order. The only way to effect a real change is to lead young and old to understand what a service of worship really is. It is not a show put on by the minister and the choir. In fact there may be a service of worship without a minister and without a choir, such as the Quakers have.

Rufus Jones, in "The Faith and Practice of the Quakers," writes of the Quaker service: "At the best, there is a corporate sense of overbrooding presence, a feeling of awe and wonder, and a straining forward of spirit to join coöperatively with the invading Life and Spirit. . . . Each helps all, and all help each. Healing, vitalizing currents seem to flow from life to life. The heart burns with joy and often faces shine with a light from within. . . . When one is in Damascus, he often hears the currents of invisible submerged rivers running underneath the streets of the city, and somewhat so one feels in these meetings at their best a tide of living Spirit flowing underneath the hushed and gathered group. . . . I have seen on such occasions quiet tears course down cheeks of men, made though they were of stern stuff, who were seldom ever seen to weep elsewhere."

Worship is communion with God. "Each helps all and all help each." The minister may help greatly, but he can do nothing without the people. The words fall dead if his spirit is not kindled

by the eager desire of those who seek to be fed. Those who are restless during the service not only lose the harmony of the spirit for themselves but spoil it for others.

In taking up the question in class, begin with Mackay's experience. Ask why it was not perfectly all right for the Chinese to scratch flints and smoke in church. Why should the people not look out of the windows or run after the pigs? Try to make the class feel that it is important to listen to the minister, but still more important to listen to God. Every part of the service may help the worshiper to hear God's voice. Talk over the place of song, prayer, sermon, and collection. You might read the following lines of Milton and ask the pupils to note the elements other than the sermon, which is not mentioned, which contributed to "dissolve" him "into ecstasies."

But let my due feet never fail
To walk the studious cloisters pale,
And love the high embowed roof,
With antic pillars massy proof,
And storied windows, richly dight,
Casting a dim religious light.
There let the pealing organ blow
To the full-voiced quire below,
In service high and anthems clear,
As may with sweetness, through mine ear
Dissolve me into ecstasies,
And bring all heaven before mine eyes.

Courage

Ask the class to think over instances of courage on the part of Mackay and A Hoa. Then you may wish to tell them about the taking of Banka. When Mackay rented the house for the first time and put up the sign "Jesus Temple," soldiers with swords and spears appeared at the door and gave orders that the barbarian should leave at once. "Show me your proof," said Mackay. The soldiers produced the deed for the property.

"I respect your law," said Mackay after he had examined it, "and my companion and I will vacate, but I have paid rent for this place. Therefore I am entitled to remain for the night. I will not go until morning."

So he and A Hoa lay on a dirty grass mat on the mud floor while the mob and the soldiers paraded the streets. Often they would make a rush for the frail door of the little hut and Kai Bok-su would think that the end had come. But in the morning they were untouched. They left town as they had promised, but amid showers of broken tiles and stones. As soon as they returned to the mission, Mackay said, "Come, we are going back to Banka."

"It is well, Kai Bok-su," A Hoa answered, "we go back to Banka."

All this took courage, but nothing ever took so much courage as when A Hoa faced the mocking faces of his old school friends. It takes courage to fly in an airplane. It takes courage to fight a bigger boy. Such courage most boys have. But to stand out against the crowd takes courage of the highest order. Will a boy play fair when his side wants him to cheat? Will he tell the truth when it will involve himself and the "gang" in trouble? Will he take care of his baby sister even though the boys call him "sissy"?

Perseverance

The future pirate catcher and the premier (see pupil's book) were glad to split stones so long as it was fun, but as soon as they became a little tired and hungry they hurried off. Unless they changed we may wonder whether they ever became pirate catchers or premiers. The best work in the world is not done by hurrying off when it is mealtime. The artist may become so absorbed in his picture that it may be necessary to drag him off to supper. There can be no great achievement without persistent effort. The master seems to do things so easily. His hand responds to the instrument, his voice is as spontaneous as a bird's, his words roll from his mouth like quicksilver through the fingers. But this ease is the fruit of unremitting preparation.

Great inventions are frequently the result of a fortunate accident which has been preceded by a host of unsuccessful experiments. In order to discover a suitable filament for the electric light Edison "began to carbonize everything in nature that he could lay hands on . . . such as tissue paper, soft paper, all kinds of cardboards, drawing paper of all grades, paper saturated with tar, all kinds of thread, fishline, threads rubbed with tarred lampblack mixed with a proportion of lime, vulcanized fiber, celluloid, boxwood, cocoanut hair and shell, spruce, hickory, baywood, cedar and maple shavings, rosewood, punk, cork, bagging, flax, and a host of other things. . . . The quest cost \$100,000, and the six thousand materials gathered included fibers, grasses, threads, and hairs from all over the world."

Boys and girls cannot be driven to such perseverance. They may of course be forced to practice on the piano so many hours a day, but when the pressure is lifted they may never touch the instrument again. The enlistment of interest is the first step in the development of perserverance. A boy will run faster for first base

than he will run to the store on an errand. Interest is best captured by seeing and hearing the finished production of the trained man, whether in music, art, medicine, literature, farming, chemistry, or what not. When boys and girls admire the result, it may well be pointed out that only tireless effort will enable them to develop a like skill. Stress the importance of Mackay's perseverance. Ask the pupils what they want to be. Point out how many years of study are necessary to become a doctor, or lawyer, and so on, and how a solid foundation in school days alone enables the individual to go on.

SCRIPTURE

Matthew 10:5-23 is the passage with which A Hoa strengthened himself when driven out of the towns where he sought to tell the message of Jesus. You may wish to introduce it at some point in the story, if you use the story method for this lesson.

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LESSON X

THE DOCTOR SAHIB IN AFGHANISTAN

Theodore Pennell (1867-1912)

Luke 4:16-20

The Healing Work of Jesus

Dr. Pennell was a doctor and a disciple of Jesus. He regarded his work of healing as a continuation of Jesus' ministry of love. Our Master was concerned not merely for the cure of souls but of bodies, too. He cast out fear, showed men that they were in the power not of demons but of God, and inspired those who had lost confidence to stretch out their hands and stand upon their feet.

Ask the class to recall some of Jesus' deeds of mercy, and the nature of his cures. In what sense is his influence to-day healing? When Whittier sings,

"We touch Him in life's throng and press,
And we are whole again,"

is there any reference to the health of the body? Will trust in God help to make and to keep us well?

Lay Service

Every useful work is a Christian calling, and often lay occupations give excellent opportunities for witnessing to the gospel because their testimony is so obviously sincere. Medical work itself is a witness, a very real following of him who "went about doing good." Pennell's work of healing gave him the best and often the only opening for presenting Christ.

Pennell cordially recognized the fine work done by Europeans in the Indian civil service. "I have met many converts," he wrote, "who were first turned to Christ by the truly Christian lives of Christian civilians and military men, aye, and of their wives, too. One comes to my mind now, where a man told me that he was first attracted to Christ by the life of a lady, the wife of an English officer high up in the Indian army. There was the little baby of this lady's sweeper, the humblest of her servants: it was the one and only child of its parents and was seriously ill with pneumonia. The lady took it into her room and nursed it all through one critical night and continued her tender care till the child recovered. There

you have the medical missionary in all truth. She had never been sent out by any society and had never been enrolled in any list, but she was as truly and faithfully setting forth her Master's example as the best medical missionary the Church Missionary Society ever sent out."

Talk over with the class the callings by which they may be attracted and ask them to indicate how they can serve Christ in medicine, law, farming, business, home-making, engineering, and the like.

Peacemaking

Point out how junior high school boys and girls may serve Christ by witnessing for him in their lives to-day.

What about peacemaking? Use the illustration of how Dr. Pennell won over the robber chief by the use of Christ's teaching concerning peacemakers. Boys and girls of junior high school age may be learning how to be tactful, how to say the kind things, curbing the unkind, and thus how to avoid or help to mend divisions between individuals.

This may be a convenient place to talk over fighting. A very helpful discussion will be found in the book, "Guidance of Childhood and Youth," edited by Benjamin C. Gruenberg (pp. 106-115). With the bully is contrasted the boy who would not fight under any circumstances. "This boy was the delight of a half dozen tormentors, who would chase him after school until he took refuge in some store, from which he would telephone home to his mother to come and fetch him!"

The author concludes that "The moral effect of one's attitude towards fighting is even more important than the physical effect. While aggressiveness is to be discouraged we should try to retain enough of the fighting spirit in each child to make sure that the young people do not grow up with a soft indifference to injustice."

Ask the class whether in this case the only alternative to fighting was to telephone to mother. What would have happened if the boy, instead of running or fighting, had simply pushed his way through the crowd and gone home? Might they not have respected his grit? Could he have accomplished anything in any case by fighting half a dozen?

Although alternatives may be suggested, we must recognize that the fighting instinct must find some sort of outlet, and that the most natural expression is a real physical encounter. The ideal is to make this a match of strength rather than the settlement

of grievance. Boxing and wrestling work off combativeness without arousing anger. Stones, pieces of pipe, and other dangerous missiles should be under a ban, and boys can readily see why. The fighting instinct may be turned against impersonal enemies like dirt and disease. The boy, like the man, will learn to measure his powers against obstructions of environment rather than against his fellows.

A Debt to Pay

Spiritual pride is an attitude to be avoided. Sometimes those who stay at home feel superior to those whom we are paying to convert. Pennell did not feel that way. He realized the debt which the world, and especially England, owed to India.

"We must deliver ourselves," he wrote, "from the fallacy that we are acting 'My Lady Bountiful' in supporting medical missions in India. No, indeed! we have a debt to pay, and God will one day require it at our hands if we have not paid it. We have given India a peaceful rule, a wonderful administration, and many other benefits—sometimes willingly, sometimes unwillingly—but remember, we have also adorned ourselves with her jewels and filled our coffers with her gold and enriched our thoughts with her philosophies and her spirit of meditation."

Let the members of the class think of similar debts which we owe to foreigners among us. The Italians have given us Dante, Columbus, and America. From the English we have our language and literature; from the Germans, much of our music and science; from the French, ideals of beauty, and so on. In the Middle Ages science, philosophy, medicine, and mathematics came through the Arabs. "Algebra" is an Arabic word.

Such debts call for repayment, and, although we may indeed serve God in any useful work, the service of Dr. Pennell makes a peculiar appeal. Of medical service Dr. Pennell wrote:

"Here is a grand field for young medical men who are anxious to consecrate their abilities to the service of God and man. They are not offered tempting salaries or honors. But they will have the satisfaction of knowing that they are helping to lighten the burden of mankind where that burden is weighing most heavily; and to bring the light and love of Christ into some of the darkest abodes of cruelty and superstition to be met with on the face of God's earth.

"Those who help this work with the gifts in money or kind, without which it would be impossible of execution, can have the

satisfaction of knowing that they are not only relieving bodily suffering which would otherwise be unrelieved, and carrying the gospel to those who have never heard of it, but they are drawing nations together in bonds of service and sympathy, and diminishing the danger of racial conflict and devastating war."

This may be a convenient point to introduce a project, such as the gestures of international friendship which sent dolls to Japan, bags to Mexico, and treasure chests to the Philippines.

SCRIPTURE

Luke 4:16-20 is the Scripture suggested for this lesson. Note how Dr. Pennell's work was to follow in Jesus' footsteps, preaching "good tidings to the poor: . . . And recovering of sight to the blind."

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LESSON XI

THE DOCTOR OF THE LABRADOR

Wilfred Grenfell (1865-)

Matt. 25:31-46

Class Procedure

Grenfell's life is so rich in interesting incidents that you may wish to vary the method somewhat this time and give the class a chance to tell in their own words what they have read in their book, and you may wish to tell some of the stories in this book, and others to be found in Grenfell's works. If this method is adopted master the stories so that you can tell them without reading.

Finding God

We come to know God in many ways, but best of all by following his way and by winning victories over ourselves through his help. Grenfell tells a story of a man who thus came to find God. Anthony Dyson, with Chesley, a rather frail lad, set out in a boat for a visit to the traps. They reached Sandy Point on the island and beached, thinking that they could still cross back before dark. But a hurricane swept down upon them. There was no shelter; so they capsized their boat and tried to sleep under it, but their clothes froze and they had to keep walking all night near the salt spray, which helped to thaw them out. The next day brought no change and the second night they had to walk again. Chesley began to fail. Anthony knew that his wife across the water was wrestling with God for him. He usually scorned to ask help from anyone, even from God; nevertheless that night he prayed for his friend and for himself. Before dawn there was a lull in the wind. They were able to find their broken paddles and to reach home.

Anthony proposed another trip, but Chesley was unwilling. He had come from a large family and had gone to work for Anthony to help them out, but the nights upon the island had taken his nerve, and he went home. Anthony now knew that he must make his trips alone. He dreaded to tell his wife, but she knew his mind and packed his things for him. On this trip trap after trap was empty, and one trap was gone. He could not find it until, a mile and a quarter farther on, he saw a speck. This proved to

be the trap, and in it was a silver fox worth five hundred dollars.

"It's mine, Bessie," he said, when he brought it home. "All mine, every hair of it. What will Chesley say now for having run away and left me? It would have meant everything to those children—a diet for the whole winter."

While he was melting the snow from the fur, a quiet voice said at his side: "Dear Anthony, it will be good to get a new sail, and with a new mooring chain I shall have no fear when the wind blows, but, Anthony dear, there is something which you will love better than that. Let's get the dogs harnessed up and start right away, and we will have the best part of all. You will, won't you? And we'll drive right over and tell Chesley that half the fox belongs to him." Anthony went out and called the dogs.

Motives

Once Grenfell was buying a boat in England. The boat was narrow and only sixty feet long, admirably suited to the narrow inlets of the Labrador coast, but unable to carry enough fuel to cross the Atlantic. She would have to make part of the trip by sail. The owner said to Grenfell, "You will never hire anyone to take that boat across the Atlantic."

"I won't try," answered Grenfell, "I shall get it done for nothing." And he did.

The doctor learned from the people of Labrador what it meant to do things for nothing. For example, there was Uncle Malcolm, who was nearly seventy-three years old. Only his son, Anthony, lived with him. Fishing and trading had been poor and many a family looked to Uncle Malcolm for help. He told Dr. Grenfell that in that winter he had used fourteen barrels of flour. "Fourteen!" exclaimed Dr. Grenfell. "Why, four is more than enough for you and Anthony. Who used them, Uncle Malcolm?"

"Well, we had as many as twenty-seven staying here one week-end, and they with ne'er a bite or sup at home. Isn't us told to be 'given to hospitality,' and that isn't feeding them as 'll pay us back, is it?"

Doctor Grenfell tided him over with jobs of hauling and cutting wood. When he was too feeble for that Grenfell suggested that he would have to shut his door on the people that winter. Uncle Malcolm looked down and said: "I'll not last much longer anyhow, doctor, and please God it'll never come to that. I doesn't want to hear Him say, 'I was hungry, and ye did not give me to eat, . . . a stranger, and ye took me not in.'"

Uncle Malcolm proposed to use up the money which he had

stored away. "It wouldn't do not to have used that sixty dollars and have sent folks away hungry, would it, doctor? It would look as I didn't have much trust in Him. Doesn't the Book say, 'I was hungry, and ye did not give me to eat'?"

It is only fair that boys and girls should learn to earn money, and be paid for regular jobs like paper delivery, but it is not wholesome that they should never give a hand at home or to the neighbors without pay. For their own sakes, if for nothing else, youngsters ought to have some things which they do to help, such as cutting the grass, cleaning the car, making the beds, and so on.

The Pleasures of Life

One cannot read Grenfell's autobiography and stories without feeling that he is always having the time of his life. Whether it is a perilous ride with the dogs, saving a fisherman's finger, a woman's life, or a boy's legs, the doctor is always keen and eager.

It is the paradox of Christianity that he who takes up the cross finds the yoke easy. How much easier than the yoke of those who have nothing but pleasure for which to live! The doctor tells how a fine yacht came into their harbor and those on board asked for him. "She certainly was a beauty. Hardwood decks in tiny strips, mahogany deck houses, well nicked fittings, bright Turkish mats, setting off red morocco leather upholsterings. To the table, laden with southern delicacies of fruit, fresh from her ice lockers, was added all the attraction that the best of silver and cut glass could afford. But the people were grumbling because they had not caught better fish. 'The largest we have landed was only fifteen pounds.'" They had called the doctor away from his work to find out where there was better fishing, to be had quickly, for two of them wanted to get back for a show and others for a house party.

As the doctor was leaving he saw the boatswain ordering a fishing boat away from the yacht, lest it damage the paint. There was a sick girl in the fishing boat and they wanted the yacht to take her to the hospital. The yachtsman wondered whether her disease would be infectious. Grenfell told him not to bother, as a near-by schooner would probably take her. The yachtsman, greatly relieved, offered to pay a hundred dollars to get them to do it, but the doctor said, "We never pay on the coast for that kind of brotherliness."

Standing By

The doctor was always interested in the boys and girls of Labrador. That was why he started the orphanage. He helped

young people by finding them work, and his confidence in them was not disappointed. Sixteen-year-old Jimmy Hampton was one of those boys. Jimmy's family was so poor that they did not undress to go to bed, for there was nothing else to put on. The doctor did not know whether it was wise to take Jimmy on a journey of eighteen hundred miles with dog teams through the snow. Sometimes the dogs would be tired and the men would have to go ahead and beat a pathway for miles; sometimes they would almost carry the sledges over the hummocks of ice. But Jimmy was taken.

The day's trail lay over about fifty miles of land where no one lived. About halfway across they came upon some caribou tracks, and, since meat was scarce, the men went hunting. They told Jimmy that they would be back in an hour and that he should stay there until they came back. A storm came up, and the men lost their way. They came to a river on the bank of which they knew was a house. But they walked along the bank all afternoon in the wrong direction. Not until the third day did they find a house.

A party was then sent out to find Jimmy. Everyone supposed that he had turned the dogs loose to go where they would, or else that the dogs might have killed him. To the surprise of all, when they reached the spot, they found the two dog teams harnessed to two loaded sledges, and Jimmy was quietly walking up and down between them.

SCRIPTURE

Matthew 25:31-46, verses from which are frequently quoted by Dr. Grenfell, is an appropriate Scripture passage for this lesson.

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Courtesy of Fleming H. Revell Company

THE PHYSICIAN IN LABRADOR

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LESSON XII

HEALER OF THE HEART AND BODY OF THE BULU

Jean Kenyon Mackenzie (1874-)

Matt. 7:15-23; Rev. 2:17

Changed Lives

Use the story given at the end of this lesson, and some of the books suggested in the bibliography, to find incidents which show how trust in God has changed lives. For example, it has brought humility, as in the case of the old headman.

"I am Nkolenden," he said to Miss Mackenzie, "'once the owner of many women, a glorious person, now a servant of God. I will beat the drum for the service.' And so, on that Sabbath morning, he did; a fantastic figure, not ignoble, in a loin cloth and a brass-buttoned coat cast off by an army officer. He beat the great call drum, his coat tails flying, hard at work in the familiar frenzy—a figure for the common herd to gape upon. . . . Nkolenden saw himself a king, and his menial act was between him and God, a symbol and a surrender." From the pupil's book and the story of Akulu pick out instances of fidelity to promises, courage, perseverance, and so on.

Think of similar situations in the lives of the pupils. Boys and girls often feel that it is beneath them to look after their little brothers and sisters. It is as much of a surrender for them to do this as it was for Nkolenden to beat the drum.

The Excellence of the Black Man

Select points showing the admirable qualities of the black man, his physical strength and beauty, his ability and willingness to learn, his devotion to his friends, and the like. There is no denying that the African has been backward. He himself knows it and wonders whether he is intrinsically inferior.

"They see as clearly as you do that the normal man does not sleep away the thousand years, or all the ages. At least some of them see this and are weighed upon by heavy racial misgivings. Their ignorance is hateful to them; they suffer. . . . I can't work it out. But this is perfectly evident: God does indeed accept them and befriend them. They seem capable of deep spiritual

experience that is like a flame to refine them. You must take my word for this, you will never see the strange and subtle change that I see."

But just as he is, the black man has many admirable qualities, which our civilization is in danger of spoiling, if he takes from us the worst rather than the best. Let the members of the class enumerate some of the excellent characteristics of the native Negro.

A Story to Tell

Miss Mackenzie tells many a good story. One of her tales, "The Story of Akulu Mejo," is here given in greatly condensed form. If you have access to her book, "African Adventurers," you might develop this story more fully. If you use it in class, tell it; do not read it. When you have finished ask the pupils to pick out instances of fidelity, humility, courage, and the like.

The Christian's Promise

This story is about Akulu Mejo, who was thirteen; his brother, Assam, who was sixteen; and their sister, Asala, who was twelve. The mother of the children was a Christian, and the boys were both in the Christian school. Asala had been sold by her father to be the wife of Efa, the headman of a neighboring tribe. The little girl was very lonely, and sent word by a carrier to her mother to come and see her. The mother asked permission from the father.

"How many times did I run away from you before I was a Christian?" she asked.

"Six."

"And how many times afterwards?"

"None."

"Then you can trust me. Let me go and I will come back."

But the father decided to go himself. One of the goats given by Efa for Asala had died, and Asala's father thought that he ought to have another. So he went.

The mother prepared supper for Mejo. He was telling her that they lived in Africa. He had learned it in school.

"Is it in the Word of God?" asked his mother.

"No, but it is in the white man's book."

"Then I don't believe it. I have lived all my life in the forest, and I never heard it called Africa."

After supper Mejo went to sleep in the hut with his brother, Assam. Assam told him that the school would soon be out, and

the teacher had asked how many boys would be willing to go and teach in the villages during vacation. "I said I would go," said Assam.

"I'm not going," said Mejo. "I want to hunt and fish."

In a few days, as Mejo's mother bent down to enter her tent, two little arms were thrown around her. It was Asala. Efa had not wished to let her go, but her father had said: "She is a Christian. My wife has not run away since she became a Christian. She will come back." The husband agreed on condition that she should return the morning after the making of the next moon, and on condition that the white man should send a teacher.

"Send Us a Teacher"

When the moon was over, Asala's father thought that she need not go back. But Asala was ready to keep her promise. She was to take back word from the white man that he would send a teacher to her husband's tribe. So with her mother she went to the school. Mejo saw them coming.

"There's my mother and sister," thought he. "They are going to do something stupid, and I shall be ashamed." But he noticed the red feather tremble in Asala's hair, and he knew that she was afraid.

Asala told the white teacher what she wanted. "Why don't you stay here and go to school?" he asked in reply to her question.

"Because I promised." And Mejo knew that she was brave. That night he asked Assam if they would send a teacher.

"Yes," said Assam, "I'm going."

After a while Mejo decided that he would go, too, and the brothers started out with books and slates. Efa, the headman, welcomed them and promised to build them a house. But his handsome son, Bekalli, objected.

"When, father, since I was born," said he, "did you ever build me a house?"

"My son," answered his father, "are not my houses your houses? I will build the strangers a house."

"If you build me ten houses I will never sleep in one of them," said Bekalli, and he went out into the dark.

The house was built, and the school began. Only the boys came, but the girls, too, wanted to come. One day Asala came. "Efa says I may," she told them. At the end of ten days there were one hundred and twenty-five pupils. Some were as old as Bekalli, but he would not come. Yet once, at night, Assam saw him in

the schoolroom tracing the letters with his finger across the white page in the moonlight, and getting them all wrong.

The Leopard's Whiskers

The people came to Assam to learn about Jesus, and to receive the white man's medicine. Children were cured of the itch, and the malarial fever was stopped. All went well until Efa fell sick. He sent for Assam, who thought he had malaria and gave him quinine. But this did no good. Then Bekalli came and called together the people. Assam and Mejo had to come before them.

"Ten days ago," said Bekalli, "I killed a leopard. You saw his whiskers. But when I skinned him he had no whiskers. Assam and Mejo stole those whiskers, and struck my father with them. That made him sick. They must be tried by poison."

Assam said that poison would certainly kill them. But would that make Efa well? There was a way to heal disease, he said, and back in his own tribe the doctor had the knowledge. Let Efa come to the missionary town and see the doctor. Four men could carry him, and Assam would show them the way. Then Efa said that he would go.

Being Like Assam

Assam led the carriers, and Mejo stayed to carry on the school. Then Bekalli drove him out of the new house and sent him to a lonely cabin where there was no fire. While he was hunting for wood he heard a breathing against the door. He thought that it was the witch doctor, but a soft little voice called, "Mejo." Asala had brought him some supper, and Mejo suddenly loved his little sister with all the love that he held for his brother and father and mother.

For more than a moon Assam was gone and Mejo tried to be like him. One day after the making of the new moon, as the boys came out of school, there was Efa, wearing a leopard's skin and laughing. His sickness had been caused by eating stale meat. Then the sons of Akulu greeted each other.

"Can any of the boys read in the primer?" asked Assam.

"Two tens read in the book," said Mejo. "Ten read about the cutlass, but the clever ten read about the elephant."

"And, Assam," said Asala, "I read about the elephant."

"I have a word for you," said Assam. "Efa says that you may come back with us to school, and he means to marry you to his son, Bekalli."

Vacation school was over. The brothers started home, and Asala went with them. As they sat that night about their camp fire, Bekalli came up. "I want to go with you to your school," he said. Assam told him that they would not take him in that school unless he could read already, and he had not gone to the vacation school to learn.

"I can read," said Bekalli. "My little brothers taught me, and when I went too fast for them Asala taught me."

When they came to the mission school Bekalli felt like running away. But Assam told him that he must remain like a cutlass to be sharpened on the stone, and Bekalli felt a love for Assam in his heart.

Asala went to live in the girls' school. "I shall like it," she told her mother, "but to-night let me sleep by you on your bed." So she slept to the tumult of the rain upon the roof.

Mejo slept upon his own bed. As Assam sat beside him, his eye fell upon the flyleaf of Mejo's Bible, on which he had written, "Mejo Akulu, teacher of the school of Mekok."

SCRIPTURE

Matthew 7:15-23 and *Rev. 2:17* are the Scripture passages for this lesson. Everyone, when he becomes a follower of Jesus, receives a new name, the name of Christian.

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In reading it may be well to make jottings which will serve as an index to material which will be of use in class. But for the first reading, at least, surrender yourself to the book.



*Courtesy of the Central Committee on
the United Study of Foreign Missions*

ZULU WOMEN

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LESSON XIII

FINDING GOD

Heb., ch. 11

Conceptions of God

The aim of these lessons has been to teach trust in God and loyalty to his will by having the pupils study the lives of outstanding leaders of the Church and the way they met their responsibilities.

When we come to look over the lives studied in this course we observe at once many differences in the conception of God, and in the approach to him, as well as in the religious and the general environment of these lives. Bernard of Clairvaux liked to describe the religious relationship in terms of The Song of Solomon, which he applied to the love of Christ for his bride, the Church. Francis of Assisi praised God through the brotherhood of all creatures. Luther cried out of the depths of weakness and despair to a God who could save through his power and grace. Bernard, again, best found God by retiring from the world, and Luther by working in it. The monks sought God through many hours of devotions. The modern missionary, like Grenfell or Jean Mackenzie, fills the day with deeds of mercy, performed in the spirit of prayer. Again, John Wesley found God through an adult conversion, but Harriet Beecher Stowe found him in her early years.

Some of these differences will probably elude the class, but they can readily observe the diversity in the religious and general environment. Ask them to name the religious Communions represented. The persons studied in this course would be classified as follows: Huss as Roman Catholic; Luther as Lutheran; Calvin and Knox may not improperly be called Presbyterian, and certainly one would place here Makemie, Mackay, and Jean Mackenzie. The Congregationalists claim Robinson, Brainerd, and Harriet Beecher Stowe; and the Episcopalians, Pennell and Grenfell.

Think of the countries represented. Bohemia produced Huss; Germany, Luther; France, Calvin; Scotland, Knox; England, Robinson, Wesley, Pennell, and Grenfell; Canada, Mackay; and the United States may claim the others. Recall the languages which these people spoke. Huss used Bohemian; Luther, German; Calvin, French; and the others, English. Think of the differences in time.

See whether the members of the class can recall the century in which each character lived.

In spite of these wide divergences of religious approach, of manner, place, and time, there is nevertheless an underlying similarity. Luther frequently quoted Bernard of Clairvaux. Both understood the love and grace of God. Wesley disagreed with Luther about human freedom; yet they were alike in the warmth of their fellowship with God. Harriet Beecher Stowe and Wesley differed as to the time when they found God and gave themselves to him; yet each showed a joyful response to the Father's goodness and a cheerful abandon to the Father's will. It is the similarity that should be emphasized rather than the difference.

At the same time the difference is enough to make it obvious that there can be nothing cut and dried in religion. Each person must find God for himself and in his own way. The great men and women of the past and present cannot eat for us the bread of life. But their example is helpful in showing us the way. We are like workmen digging for a broken water pipe, who are told by their employer to dig first here and then there, yet always along the line where the pipe is laid. These instructions indicate the place of authority in religion. Others have been over the ground before us. They may not be able to show us the leak, but they can point out the pipe line. Jesus said, "Blessed are the pure in heart: for they shall see God." (Dig here.) "Except ye . . . become as little children." (Dig here.) "He that doth not take his cross and follow after me. . . ." (Dig here.) If we follow the lines marked out for us by Jesus and by his followers in every age, we have the best chance of finding God for ourselves.

Learning the Will of God

The second aim of these lessons has been to guide the pupil to find the will of God. Here, too, we find diversity of conception among the characters studied. Bernard thought it the will of God that he should forsake the world; Luther, that he should work in it. Calvin believed it to be the will of God that he should burn heretics; Makemie stood for religious liberty. Brainerd thought it the will of God that he should tell the Indians the story of Jesus; Grenfell thinks it more effective to make the first approach through deeds of mercy. Evidently here, too, there is nothing cut and dried. One observes in all of these men a desire to do God's will, an absolute sincerity, and a thorough conviction that they were

doing the best, and what God would have them do. But their conceptions and methods differed.

How, then, are we going to tell? There are certain broad tests. Jesus told us that we should forgive as our Father forgives, and love as our Father loves. Certainly we cannot get away from love. But of course the methods of love may differ a good deal. Another test is that we should not be guided by convenience. Jesus has said that we must be ready to bear the cross. Here we must remember that being miserable and uncomfortable is not necessarily serving God. One of the mistakes of the monks was that they imposed the cross upon themselves.

Obviously, we can lay down rules of only a very general character. We are guided by broad principles, and not by specific regulations, which could not well fit the changing centuries. When it comes to actual application we have to try out things and see what best serves the spirit of love. Here is the point at which the record of the past is so helpful. Many methods have already been tried and found wanting. The burning of heretics in the hope of saving men's souls received a very long trial. We have learned that souls are not saved in that way. Christian history shows that the search for the will of God has been like the development of the electric light, the phonograph, the bicycle, radio, or automobile. Successive generations, each building on the last, have tried some new way in a progressive attempt to discover how God's purpose can best be realized in the world.

After the days of Constantine, when the Church became degenerate, many men felt that a Christian community could be established only outside of the world. So they became hermits. Soon it was discovered that hermits could not practice humility and obedience by themselves, so communities were formed. Some means of support was necessary. Work was one means, and the acceptance of gifts another.

The early monks practiced both means, but soon the gifts were so large that work was no longer needful, and the monks became rich, hard, and haughty. Bernard returned to work and his followers began the raising of wool. But this industry so prospered that they also became rich. Francis of Assisi then went back to the method of begging, but for nothing beyond the barest necessities, and some service was to be given in return. The followers of Francis, in the days when the order had become large, forgot the qualifications, and became, in many cases, lazy beggars.

Luther, therefore, came to feel that everyone should have a trade and earn a living.

In just the same way we have to learn the will of God by trying out different methods, applying each in the spirit of love, and discovering which is the most effective.

God's Plan for Our Lives

Another point to consider with regard to the will of God is whether he has a plan for every life. When we look over these lives and our own, we can often discover a perfect chain of circumstances, which would make it appear that all had been mapped out from the beginning. The course of Frederick W. Robertson's life was determined by the barking of a dog. The complaint on account of the noise brought him into contact with people through whom he was led to enter the ministry instead of the army.

Isabella Thoburn went to India because of the dropping of a vulture's feather. Her brother picked it up, whittled it into a quill and sat down to scribble anything to his sister to see how it would write. He asked her how she would like to teach in a girls' school in India. She answered promptly that she would be glad to come, and then he set about making good a haphazard suggestion. At times it would seem that our lives are all planned for us.

Some people have worried a great deal trying to discover the pattern. They think that there is only one thing in life which God wants them to do, so they try anxiously to find what it is. There is no room for such anxiety. If everything is fixed, worry will not change anything, and if it is not fixed there is no need for such concern. We need not strain to find out what God wishes to do with us. The lives which we have studied show clearly enough that the best service came out of the incidental performance of the daily task. Huss did not plan to start a revolution. He was concerned merely with correcting the lives of the clergy. Luther did not intend to begin the Reformation. For the sake of the people in his congregation he believed it necessary to protest against indulgences. Calvin had no thought of directing the fortunes of a turbulent city. The importunity of Farel turned him in that direction.

It is a mistake to look too far ahead, to endeavor to discover the details of the pattern, or to worry over our inability to do so. Many could serve God equally well in half a dozen ways, and others are so situated that they have no choice, but must do the

immediate thing which lies at hand. The particular calling is not so important as is the spirit in which it is discharged.

Discourage the pupils from casting their future into too heroic molds. We have chosen these characters for study, not because the details of their lives are open to literal imitation but simply because some accidental circumstance enables us to know more about them than about hundreds of their contemporaries who were equally faithful to the will of God but more obscure.

SCRIPTURE

Use *Heb., ch. 11*, as the Scripture for this lesson. This chapter is peculiarly appropriate to this lesson which reviews the lives of outstanding leaders of the Church.

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